



LATTER DAY SAINTS



SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 1. CHATTANOOGA, TENN., SATURDAY, MAY 27, 1899. No. 26.

A SUPPLICATION.

(By Elder David H. Elton.)

Tune: "School Thy Feelings."
"Help us, O God of our salvation for the glory of Thy name."—Ps. 79-9.

I.

Help us, God of our salvation,
For the glory of Thy name,
To declare Thy proclamation,
And to make the Gospel plain.
Aid us by Thy Holy Spirit,
Guide us in the narrow way,
That when mortal life is finished
We may live in endless day.

II.

All-wise, kind and loving Father,
Full of mercy, truth and light,
How we thank and praise Thee ever.
Help us, Lord, to win the fight,
Shield us from the evil power,
Grant us strength to conquer sin,
For we need Thee every hour.
"Make us, keep us pure within."

III.

Through Thy Prophet* Thou hast spoken,
From Thy dwelling place on high,
For a witness and a token
That the end is drawing nigh.
When temptations round us gather,
And our persecutors rage,
Be Thou near to help us, Father,
And our erring souls to save.

IV.

Help us, Father, to be faithful,
Bold and fearless, firm and true,
And to every task prove equal
Thou hast sent us here to do,
Consecrate our lives and labors,
In the cause of truth, dear Lord!
On Mount Zion make us saviors
To continue in Thy word.

*Joseph Smith, Jr. When the angel Moroni appeared the hour of God's judgment had come.

OUR CONFERENCE PRESIDENTS.

PRESIDENT CHRISTO HYLDAHL.

President Christo Hylldahl, the subject of this sketch, was born Jan. 21, 1870, in Tygstrup, Denmark, where he lived until 16 years of age, assisting his worthy parents in gaining an honorable livelihood, by tilling the soil and such other duties as are common to farmers. At the age of 16 he emigrated with his father to the land of liberty, finding their way to the city of Chicago, where he lived and labored for five years. At this time his mother, Hannah Sorensen, who had connected herself with the Church of Jesus Christ of the Latter Day Saints some years previous, paid her children a visit of somewhat short

duration, but which ultimately resulted in Elder Hylldahl's going west to Utah for the purpose of visiting his mother and investigating for himself those principles as taught by the Latter Day Saints. He was now a young man of twenty-one summers, but of very limited education, as circumstances had forced him to labor almost from childhood for "the daily bread." Once among the people, spoken evil of everywhere, he decided to take up the study of "Mormonism" in a systematic way, and for that purpose entered the Brigham Young Academy, Provo, Utah, where he remained three consecutive years, part of the time serv-



ELDER CHRISTO HYLDAHL.

President of the Chattanooga Conference.

(Photo By Granert.)

ing as janitor for his tuition. It was while here that he gladdened his mother's heart and enhanced his own condition and betterment by going down the waters of baptism.

Since the year '93 his time has been spent as a teacher in the public schools until '97, when he was called to be assistant principal in Bannock Stake Academy, Rexburg, Idaho.

On the 27th of April, 1898, he received a call to fill a mission in the Northern States, and two weeks later found him in his field of labor as a traveling Elder, in the city of Chicago. Here

he labored for six months, when he was called to Chattanooga, where he labored in the office of the mission as commissary clerk, then as bookkeeper, and at the late conference of presidents was also appointed to succeed Elder L. R. Anderson as president of the Chattanooga conference, with Elders David H. Elton and Jeremiah Stokes as his counselors and a corps of but ten workers. Still the conference reports indicate a band of earnest workers, with results that reflect very creditably for the small number.

History of the Southern States Mission.

The scene at the home of the Condors was sad indeed by this time. When the Elders arrived there in the morning they sang a few songs by way of enlivening their spirits and putting them in unison with their God that they might better instruct the people in righteousness. One of the hymns they sang was "I Have No Home, Where Shall I Go?" This is one of the stanzas:

"My life is sought, where shall I flee?
Lord, take me home to dwell with Thee;
Where all my sorrows will be o'er,
And I shall sigh and weep no more."

This was followed by "When Shall We All Meet Again?"

Elder Gibbs turned to Elder Thompson and said to him: "That hymn suggests a good text to preach from," whereupon he took his Bible to look it up.

And thus with hymns of holiness being sung to God and divine thoughts dwelling in their minds, making them pour out their whole souls in humble devotion to God, they passed the Sabbath morning up to the time of the meeting. Many of the people of the surrounding country had gathered together to listen to the words of instruction to be delivered by these holy men of God. The whole gathering partook of the influence of God Almighty, and no more inspiring scene could be thought of than that one where the sheep of God's fold had come united upon one thing, to ask wisdom of Him and to render their sincere thanks to Him for His exceeding goodness.

In the midst of this devout gathering the fiends in men's forms who had stopped Elder Jones, came rushing upon the scene. Brother Condor, who stood at the gate, was seized by the mob; he, real-

izing what was about to take place, called to his son and step-son, who stood in the orchard, and told them to run and get their guns and defend the lives of the Elders, whom he considered to be under his guardian care. But David Hinson, who appeared to be the leader of the mob, first reached the room where the gun was hanging, and crossing the room was about to take it from the hook when he was interrupted by Martin, the son of Brother Condor, who had left the orchard, but not in time to get the gun. A tussle followed between the two for the possession of it; the miscreant, seeing he was about to lose, then drew a pistol and snapped it at the young man; it failed to go off, but had the effect of causing young Condor to step back. This left the mobber with the gun in keeping. Realizing this, the brute lost no time in whirling about and shooting the contents of the gun into the body of Elder Gibbs. The shot entered below the armpit, causing a ghastly wound, which the Elder immediately clasped his hand over and fell in innocent blood—a martyr to the cause of Christ.

Meanwhile a gun was presented at Elder Thompson, but Elder Berry, who was near by, grasped it firmly and turned it from the body of his companion. Thus left free Elder Thompson escaped through the back door. As he left he saw two other guns leveled at Elder Berry, who seemed to sense the coming fate; he meekly bowed his head and received the shots about the waist; without a groan he fell, without protestation he offered his martyred blood that it might be seed for the church.

Martin Condor, as soon as Elder Gibbs fell, sprang upon the leader, Hinson, who had shot Gibbs, and began to attack him. Before anything effectual could be done the young man was shot by other parties, and a third had fallen a victim of fiendish passion.

J. R. Hudson, a half brother of Martin, was the next victim. While the foregoing fight had been going on he had crawled into the loft of the house and procured his gun. Coming down from there, he reached the room just as the leader was leaving by the front door. Before he could shoot several men grabbed him, but tearing himself loose he raised his gun and shot the leader, killing him instantly. At this someone outside exclaimed: "I will have revenge." The next moment Hudson fell mortally wounded, dying an hour later, a fourth martyr and victim.

May Company of Elders (First).

The first company for May arrived May 8th, and by an oversight, their names and assignments were not published in the Star following their arrival. The following roster and assignment is given—better late than never.

North Carolina. (4) Isaac B. Evans, of Samaria, Ida.; Joseph P. Bischoff, of Fountain Green, Utah; George E. Cook, of Fountain Green, Utah; George L. Mortenson, of Salt Lake City, Utah.

South Carolina. (4) James C. Barrington, of Riverdale, Ida.; David Hughes, of Samaria, Ida.; John Illum, of St. John, Ida.; George W. Hilton, Jr., of Salt Lake City, Utah.

Kentucky. (3) Frank T. W. Burns, of Fielding, Utah; Edwin D. O. Olpin, of Pleasant Grove, Utah; Fountain S. Johnson, of Salt Lake City, Utah.

Chattanooga. (1) James S. Stirling, of Salt Lake City, Utah.

East Tennessee. (4) Joseph W. Thorne of Pleasant Grove, Utah; John L. Berch of Manti, Utah; Heber Olson, of Logan Utah; Andrew Nyman, Jr., of Logan Utah.

East Kentucky. (1) Samuel Williams of Samaria, Idaho.

SALVATION FOR THE DEAD.

By Apostle Mathias F. Cowley.

(Continued from last week.)

It has been related of Henry Ward Beecher that he said, if a literal rendering of the scriptures was to be accepted, then Mormonism is correct. In line with his sentiments on this subject, it has been reported that he delivered a lecture in Nashville, Tennessee, his subject being, "What Christianity Has Done to Civilize the World," in which he said: "What has Africa done for the world? She has never produced a sage, a philosopher, a poet, nor a Prophet, and why not? Because the name of Christ and the influence of Christianity are scarcely known in her dark regions. Millions of her children have lived and passed away without hearing the truth. What will become of them? Will they be forever damned? No, not if my God reigns, for they will hear the Gospel in the Spirit world." He then proceeded to show by irrefutable evidence that salvation for the dead is a scriptural doctrine. The writer was not present at the lecture, but has been told that an Elder was present and that at the conclusion of the lecture, stepped up to the platform and said: "Mr. Beecher, I have been much interested in your lecture and would like to ask you a question—Jesus said to Nicodemus, 'Except a man be born of water and of the spirit he cannot enter into the Kingdom of God.' Now, how is it possible for a man to be baptized in water when his body has already crumbled in the earth?"

The great preacher looked at the interrogator for a moment and then said: "Young man, where do you hail from?" "From the West." "From what part of the West?" "From Salt Lake City," answered the Elder. "Oh," said Mr. Beecher, "You may answer your own question: Good evening;" and walked away. Mr. Beecher had probably read enough on the subject of baptism for the dead to know that such a doctrine must be coupled with preaching to departed spirits but he did not wish to be accused of teaching "Mormonism," so he stopped short of that. He said enough, however, to verify the words of Joseph, and also those of the Saviour, when He said that if men put new wine into old bottles, it would break them to pieces; in other words new doctrine into old systems. It will yet break them to pieces. Other instances might be cited but this will suffice to illustrate how the influence of the Gospel is working among men, prominently this subject of salvation for the dead, tending to revolutionize the religious world.

We now come to one of the most important, interesting and extensive branches of this great subject; namely, that of securing the names, births, marriages and deaths of our ancestors, a class of information essential for record, in order to prosecute this great work of salvation for the dead.

The genealogical research must be an arduous one and oftentimes attended with great difficulty.

Nathaniel H. Morgan, author of a genealogical history entitled "James Morgan and His Descendants," makes this observation in the introduction of his work, "The task of the genealogist, in groping his way amid the dusty records of the past, is much like that of the American Indian, in pursuing an obscure trail through a tangled wilderness. An acute faculty of perception, and a

keen and practised eye, must note and scrutinize every obscure footprint, every rustled leaf, every bent twig; now, progressing rapidly, under a clear light, and guided by sure tokens; and anon, suddenly arrested by a total absence of all further signs, and forced hopelessly to abandon the trail, long and patiently pursued; until, perchance, again some new and unexpected waymark greets his eye inspiring fresh pursuit."

While there have been isolated instances of genealogical works in America since the year 1771, it is a noteworthy fact (and one showing the hand of God plainly manifest in moving upon the Gentiles to do this work) that since the coming of Elijah to the Kirtland Temple, this spirit of writing genealogies has rapidly increased in the United States.

I cannot do better at this juncture than to include as a part of our article a letter written to the writer by Elder Franklin D. Richards on this important subject. Elder Richards, through his researches, has been instrumental in furnishing printed genealogies to many families of Latter-Day Saints. He will, therefore, be accepted as the best authority on this subject. He says, under date of Nov. 29, 1895: "In answer to your question when the first genealogical history was published, either in this country or in foreign nations, I must say it is impossible for me to answer it, as I have not searched the libraries of Europe or of any foreign countries to learn when their first genealogies were published; but, narrowing your question down to this country, I may say that the first that we have any account of was published in 1771, consisting of 24 pages, and was, 'A genealogy of the family of Mr. Samuel Stebbens and Hannah Stebbens, his wife from the year 1707 to the year 1771, with their names, time of their births, marriages and deaths of those that are deceased,' published at Hartford in 1771. The author, Mr. William H. Whitmore, says: 'This I believe to be the earliest genealogy in a distinct form published in the United States.' It is safe to conclude that an interest in genealogical work did not take very deep root among the people until after the Lord revealed to the Prophet Joseph Smith the great work of extending salvation to the dead. This is made evident from the dates noted in the following excerpts taken from works on genealogical lore, published in Boston and Albany. In the introduction of a work, entitled 'The American Genealogist,' by William H. Whitmore, and published by Joel Munsell, Albany, 1868, the following very interesting pages occur, in which you will observe the years 1844 (the year of the Prophet's martyrdom) and 1847 are named as the respective dates when the New England Historical Genealogical Society was formed, and the 'Register' was established under its patronage."

It seems evident that the English element has predominated throughout our country, and the greatest portion of English colonists settled in New England. Hence the great activity of genealogists here has had more than a local importance and will be the means of preserving the records of the greater portion of our nation. There is hardly any difficulty in tracing the American pedigree of any family. Mr. Savage's admirable dictionary will furnish the enquirer with the first three generations of the name, and the indices of the Register will enable him to examine numerous town and county records. There are very few

names which will not be found in one or the other of these easily accessible works. The county register of wills and deeds are open to every enquirer, free of expense, and it is rarely that any town clerk demands a fee for the inspection of his books. It is safe to say that nowhere else is the genealogist so favored as in New England, and consequently no community exists where so great a proportion of its families have had their records preserved.

We have been fortunate in our historical records from the first. Bradford and Winthrop have noted down even the minute particulars of the settlement of their respective colonies; Mather and Prince have given us numerous items concerning the lives and pedigrees of the clergy and magistrates. In establishing the registry of deeds, our forefathers not only were in advance of England in political science, but they gave the genealogist a source of information elsewhere wanting.

Very soon after the Revolutionary War an effort was made to revive the former taste for historical research.

The Massachusetts Historical Society was formed, and has continued slowly to acquire wealth and influence, having greatly extended its usefulness within the past ten years. John Farmer, secretary of the New Hampshire Historical Society, early devoted himself to the study of genealogy and biography, and by his genealogical Register attracted public attention to the subject. Our list will show that but little progress was made for thirty years from the time he issued his Farmer genealogy, but enough was done to keep the fire alive. In 1844 the New England Historical Genealogical Society was formed, and in 1847, the Register was established under its patronage; since then the study of history and genealogy has been greatly encouraged, and with good results.

When the new society was formed the science of genealogy was little understood. The wealth of our records was hardly imagined, the necessity of severe examination of traditions scarcely thought of, and the simplest and most economical form of arrangement was not yet invented. Soon, however, all these points were examined, old manuscripts published, and the state authorities were persuaded to enact laws for the preservation of its documents. Since 1845 numerous local societies have been established or revived; over 200 distinct works on genealogy have been published up to 1868, and innumerable town histories and historical pamphlets have been issued. In many instances these results have been known to be due to the establishment of the new societies, and it is unquestionable that the spirit it fostered has been the main spring in all. Massachusetts, Connecticut and Rhode Island have issued large volumes of their early annals, under the patronage of the respective governments. Maine, New Hampshire and Vermont possess active historical societies. New York has not only published her own records but assisted her neighbors, and established the largest and richest historical society in existence. Similar associations exist in more than half the states in the Union, and a new magazine, *The American Notes and Queries*, established as their organ, has continued to the present time.

In Circular No. 3 of the New England Historic Genealogical Society, issued June, 1847, signed by the following gentlemen, viz: Charles Ewer, Lemuel

Shattuck, Samuel G. Drake, Samuel H. Riddle and W. H. Montague, treats of the great importance which they attach to genealogical and historical work and works; and in this connection I may be permitted to suggest that what appeared so directly to their needs in those early times, applies with much greater force to the Saints of the Latter Days, who are clearly and pleasantly made aware of the glorious relationship which exists between parents and children, and the vital obligations the living are under to the dead. These intimations, no doubt, you will appreciate, and when time and opportunity permit let us hope that you will actively take pleasure in promoting the aims of the Genealogical Society of Utah, which was especially organized to advance Temple Work, which includes the salvation and redemption of both dead and living.

"F. D. Richards."

With all these prophecies before us, with the keys of salvation restored to the earth, with the spirit of Elijah moving not only the Saints but men of the world to action, who can fail to see the truth of this doctrine, and the power of God, made manifest to promote the great work of salvation for the dead.

In conclusion let us heed the voice of God to the Prophet Joseph, saying, "Therefore renounce war and proclaim peace and seek diligently to turn the hearts of the children to the fathers and the hearts of the fathers to the children;" and the exhortation to us of the Prophet who received this commandment, "Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free."

Saved by Obedience to the Gospel.

Ogden, N. C., March 6, 1899.

Elder Jas. S. Blake.

Written for The Star.

Mankind must bend the knee, and every tongue confess that Jesus is the Christ, for Peter distinctly said, "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Acts iv:12.

No matter how much the sacred Scriptures are wrested, to strive to make them bend to the carnal views of modern man, the Word of God is pre-eminent, and though we or an angel from heaven preach any other Gospel than that we have preached unto you let him be accursed. Gal. i:8. And the same great apostle of our Lord whom we know was a truthful person further states: "But I certify you brethren that the Gospel which was preached of me is not of man, for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." (Gal. i:11-12.) If the men who are so zealous in fighting the work of Jesus Christ today were to turn their attention to fasting and prayer with faith not wavering (Jas. i:5-7), God would bless them with wisdom which would so far surpass the intelligence of this enlightened world, that the words of our Savior, the author of our salvation, would echo through the vast domain, and this Gospel of the kingdom

must be preached in all the world. For a witness unto all nations, and then shall the end come. (Matt. xxiv:14.) And how unitedly the prayer taught to the disciples, would ascend unto the Lord of Sabbath.

Our Father, which art in heaven, hallowed by thy name, thy kingdom come, thy will be done in earth, as it is in heaven. (Matt. vi: 9-10.) Then how is mankind to perform the will of God, except by obedience to His word, which by the Gospel is preached unto them. (1. Peter i:25.) And having fully complied with the demands of our Savior, who, though He were a son, yet learned He obedience by the things which He suffered, and became the author of eternal salvation to all who obey Him. (Heb. v: 8-9.)

We could again assert with Paul: For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; for therein is the righteousness of God revealed from faith to faith as it is written the just shall live by faith. (Rom. i:16-17.)

Adding to our faith virtue, to virtue knowledge, to knowledge temperance, and to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness charity. (1. Pet. i:5-7.) And thus abiding in the doctrines of Christ, we would know they were of God, and the fruits of the spirit would be manifested, which is love, joy, peace, long suffering, gentleness, goodness, faith. (Gal. v: 22.) And by faithfully pursuing the straight and narrow path of the Gospel one and all would say with Peter upon whom was the keys of the kingdom of heaven. (Matt. xvi:19.) Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is accepted with Him. (Acts x:34-35.) And this is eternal life, that they might know the only true God, and Jesus whom thou hast sent. (John xvii: 3.) My testimony is that God lives and His Gospel is upon the earth, with all its gifts and saving power. And Joseph Smith was the prophet through whom it was established, and though he being dead yet calleth upon all men everywhere to repent, and receive with meekness the engrafted word, which is able to save your souls. (Jas. i:21.) For wist not that we the Elders of Israel are about our Father's business. In the name of His Son Jesus Christ.

Ever praying for the spread of truth and the Star as its beacon light, I am a laborer in the vineyard.

Bountiful (Utah) Clipper.

Elder Stevenson and Judge C. W. Stayner were the speakers at the Tabernacle Sunday afternoon. Elder Stevenson has just returned from Florida where he had Elder Gus Sedgwick for a traveling companion. He speaks very highly of the good work that Elder Sedgwick is doing.

Milemlal Star.

Elder William H. Beazer has a word to say in regard to the work in Wolverhampton, Birmingham Conference:

"All is well at Wolverhampton. The meetings are well attended by the busy Saints, and usually we have some strangers present. We are tracting. We have held no open-air meetings since I came here, but it is our intention to get at this part of the work as soon as the weather is suitable."



Published Weekly by Southern States Mission, Church of Jesus Christ and Latter Day Saints, Chattanooga, Tenn.

Terms of Subscription: { Per year . . \$1.50
 { Six months . . .75
 (In Advance) { Three months .40
 Single Copies, 5 Cents.

Subscribers removing from one place to another, and desiring papers changed, should always give former as well as present address, by postal card or letter.

Entered at the Post Office at Chattanooga, Tenn., as second class matter.

Correspondence from all parts of the missionary field is solicited. Give name and address, or articles will be rejected. Write on one side of paper only when sent for publication. We reserve the right to either eliminate or reject any communication sent in. Address Box 103.

SATURDAY, MAY 27, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, and so forth.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

Elder John P. Morris has been released to return home with honor in every sense of the word. His labors in the mission field being one continual "capture of friends" wherever his genial, earnest and intelligent personality became known. Elder Morris left home about twenty-eight months ago and was assigned to labor in the Virginia conference, until about two months ago when he was called to the office to assist in the work on the Star. He leaves with the love and respect of all at the office who wish him unbounded success at home. He returns by way of New York.

Look at your name label and see if you are credited as you expected "3dec99E" means you have paid to this date through an Elder. "P" Means personal.

A WORD TO MR. BERRY. THE editor of the Star has for some time been an interested correspondent with Mr. Joel M. Berry, an elderly (apparently) gentleman and ex-soldier, who is located at the National Military Home near Dayton, O. A number of his letters have been written for publication; some we have published because they have contained subject matter of deep interest to our readers; and some we have held for the reason that they contain ideas that we consider are not germane to the interests we represent, therefore assumed our right to reject. If we were to throw our columns open to the indiscriminate publication of everyone's ideas regarding the great plan of salvation, and what they believe of the Bible there would be just as much confusion in our circle of readers as there is in the religious world of today. Hence, as a matter of protection, we cannot afford to permit our columns to be filled with controversial discussions, especially on matters that have no possible bearing on the struggle for salvation, or, to be more explicit, the procedure to successfully become subjects of the Kingdom of Jesus Christ and dwell in that celestial world with God Himself.

As regards our friend Berry's ideas of the coming religion in which all men shall eventually arrive at a unity of the faith, a religion that he styles "Free Thought" and "Liberalism," he is certainly entitled to his own views, a right that we of all others have no desire to gainsay; but with his intimate acquaintance with the "Mormon's" idea of these matters we think he should know better.

As far as "Liberalism" is concerned, anyone who knows even a fractional part of "Mormonism" knows their teachings are of the most liberal character, especially as relating to the final destiny of all mankind.

We do not come unto the world with the purpose or intent of tearing down the religious institutions or dogmas of the world, nor of depreciating the honesty and purity of the votaries of the various religions denominations. We believe that there is a large percentage of the people not of our faith who are honest in their motives and in the observance of that which they conceive to be their duty to God and to mankind. The Latter Day Saints have always advanced the principle that man's action religiously, as well as otherwise, should be accorded the utmost freedom, so long as that action does not infringe upon the rights of others; that if men are mistaken in their views, through depending upon the interpretations given by learned men of different creeds and through errors that may have come down through the ages because of a lack of direct communication with God, they are responsible to God and not to man.

Apostle Cowley, a few months ago, made use of the following words, and this only expresses the real idea of our faith on this point.

We, however, bear a very solemn testimony that the Lord has instituted a new dispensation. And what we mean by that is the reopening of the heavens, the giving again of direct communication between God and man, the establishment upon the earth of the principles of the Gospel as Jesus taught them, organizing the Church with the same ecclesiastical form of government as He instituted in Palestine, and teaching the

same faith, promising the same results to follow the acceptance of that faith, and declaring the same kind of repentance, which consists in a turning away from sin—not the shallow pretension that will satisfy any mistaken sentiment of man, but the turning away from the actual practice of iniquity in all its forms, with a determination to serve God and keep His commandments unto the end.

In testifying that such a condition has been restored to the earth, and that we have received it, we cannot but have a spirit of charity and of love for the salvation of the children of men; not a disposition to tear them down, nor to depreciate the true principles which they already have, but rather a joyful sentiment and desire to extend unto them greater light. And while we believe there are fragments of truth in every Christian sect upon the earth, and also among the heathen, we believe and we testify that in the restoration of this Gospel the truth has been restored to the earth in its entirety—that is, that all the blessings and gifts which were enjoyed by the primitive saints have been restored for the benefit and blessing of mankind in this age of the world."

That condemnation, or damnation if you please, is but measured by one's own failures, while in the flesh or where the opportunity has been given and not accepted, the reward is measured by strict obedience and earnest effort. This very liberal view of the matter may be compared to the pupil, student or aspiring business man. Success in his efforts is secured by two very important rules or necessities. These are: 1st, faith in his teacher or faith in the results of his enterprise. 2d, close attention to all the rules necessary to accomplish the ends sought—or, in other words, faith and works. Whenever these conditions fail condemnation are the results, and none will be more ready to condemn than the parties themselves. In "that great day" the great and small shall stand before God; and the books will be opened; and another book will also be opened which shall be the book of life. And when "this book" is opened none will see its contents so clearly and more regretfully than shall we ourselves, and none will see more plainly the many lost opportunities and consequent retrogression to one's own exaltation if its pages are marred by willful blindness. Who knows better than the student himself who was to blame for his failure? or who can feel greater pride at successes that attend rewarded efforts than the recipient of the honors bestowed? We venture to claim that the reason Mr. Berry has a decided penchant for the Latter Day Saints and their doctrines is on account of that very liberality that he craves so much for and which is only found in this Church.

Mr. Berry says "Doing good is the true religion." True, and we will go still further than friend Berry and say this is a tenet of every church; almost the only doctrine that is universal; all teach the law of "doing good," but whether this is a universally practiced doctrine may well be doubted. Mr. Berry says in his last letter:

"It was through a spirit of kindness and respect that I had for the Mormons that prompted me to write you the first line. I was kindly treated by them when in destitute circumstances, and am always bound to respect them for their kindness. So you need not fear that in case you should not publish a

word that I write that I will be the least aggrieved. I had quite an experience in my younger days with the Mormons in Utah, and I thought it would be interesting to you to know about it. So I have have given you a partial and truthful history so far as I have written. I can well remember when it was thought a disgrace for a person to say that he had any good feeling or sympathy with the Mormons. But today it is different. Only a few days ago I was reading where a reputable writer says that no other faith or belief is gaining ground any faster than the Mormons are. * * * My brother, in closing I will say this, that if you have the only one and true religion, then you have nothing to fear, all that I or anyone else could say to the contrary notwithstanding. But if you should live to be as old a man as I am today, just notice the change there will be in the religious world in the next half century.

So, hoping you will accept this in the spirit in which it is written, remember me as a friend, truly yours,

Joel M. Berry.

We hasten to assure friend Berry, without desiring to appear egotistical, that we not only know that we have the "only one and true church," but have nothing to fear from all the opinions to the contrary. Moreover, if our doctrines cannot bear the closest scrutiny of any and all investigating agencies it should go down and certainly will come to naught; for if it is only of man, as are all others extant upon the earth, today, and must needs go the way of all mortality, so indeed must we; but as it is of God it cannot be overthrown, to the opinion of all or any to the contrary notwithstanding. Our chief regret is that Mr. Berry cannot see the beautiful harmonies of our ideas with his and permit the Gospel light to illuminate his mind with that brilliancy which Christ said would come if "ye do My will ye will know of the doctrine."

A SAMPLE MOB.

Batesville, Va., April 4th, 1899.

By Elder George H. Emery.

To The Southern Star.

Believing a report of some rather exciting experiences may prove interesting I submit this account to readers of the Star:

About a week before Christmas, 1897, Elders H. B. Crouch and David Call, who were laboring in Buckingham county, Va., first visited the neighborhood of Brierhook, of said county. During their visit among the people there they made some friends, and some of them were desirous of investigating the Gospel of Jesus Christ as taught by the "Mormon" Elders. They realized that the Gospel of Christ was the power of God unto salvation, and they wanted to obey it. They were willing to and believed in following the admonition of Paul where he says: "Prove all things; hold fast to that which is good." I. Thess. v:21. The Elders again visited the neighborhood at Christmas time, and remained, holding meetings and preaching the Gospel to the people till some time in January, 1898. The work of the Elders, with the help of the Lord among those people who were honest in heart, resulted in some baptisms. Some six or seven of the people who had followed the admonition of Paul, and proven the Gospel true, as it is being taught by the "Mormon" Elders, were baptized. Now it happened that most of these people

were members of the Baptist church and their names were on the book of the Antioch church, which was in the neighborhood. Mr. J. J. Spencer, who lives at the Court House, and who is pastor of the Antioch church, thought it was his duty to preach three sermons on "Mormonism," which the people of the church called "war sermons," because in them he incited the people to take up arms and drive the Elders out of the county. He did not take his Bible, and by the Holy Record prove to his congregation that the "Mormon" Elders were teaching false doctrine, but by his preaching he made the people of the neighborhood, who didn't know any better, think the "Mormon" Elders were in the country for a bad purpose. Through his, and the efforts of the leaders of the Antioch church, the following notice was found on the gate post of Mr. John A. Kitchen, and also of Mr. W. L. Kitchen, on the morning of April 9th, 1898:

 * "Buckingham county, Va., *
 * April 9th, 1898. *
 * "Notice to all whom it may concern and to all Mormons and *
 * Mormon Elders: 'We forbid any *
 * more meetings in this county, and *
 * we hereby command all Mormon *
 * Elders to leave this county in six *
 * days after date, else they will have *
 * to abide by the law of Judge *
 * Lynch.' *
 * "Given under hand of seal. *
 * "(Seal.) 48. *
 * "April 9." *
 * *****

During the next week after this notice was found the Elders went and resumed the canvass of the county, but returned again in a few days.

Wednesday, April 19th, 1898, four members of the mob went to Mr. John A. Kitchen's, where they read a notice to Elder David Call, giving him and Elder Crouch notice to leave the county in three days. During that day President John S. Blain and Elder John P. Morris came to visit Elders Crouch and Call, and the next day President Blain and Elder Crouch left and went to the County Court House, and called on the Commonwealth Attorney to see if they could not get the protection of the law, but got no satisfaction. The Commonwealth Attorney said: "We send missionaries to preach the Gospel to heathens, and they are sometimes badly treated, and very often their lives are taken, and you can't expect anything else." President Blain answered and said: "But we supposed we were in a civilized and Christianized country, and not among heathens."

Friday of the same week, Elders Morris and Call left Buckingham and went into Appomattox county.

June 1st, 1898, Elder Crouch and I again entered the county to finish canvassing the county. Entered the mob neighborhood June 19th and visited among the Saints and friends for about a week or ten days, when we again left and finished the canvass of the county, returning again July 9th. On the morning of the 12th, at about 5 o'clock, the mob commenced to collect at the Antioch church. About 9 o'clock they sent a committee of three, consisting of Samuel A. Spencer, J. A. Turyman and A. C. Wood, to find out what we intended to do, and to ask us if we would go down to the church and state to the mob there

what we were going to do, whether we intended to leave the county or not. We thought it unwise to do so, and told the committee to report and tell the mob that we would leave the county as soon as we could conveniently. They reported, but the report did not satisfy them, so they came down after us. We met them in the road in front of Mr. John A. Kitchen's. After a short conversation with the leader of the mob, during which time we told them if we had broken any of the laws of the land, that we were willing to be punished by the laws, but that we were not willing to be treated in any such a "barbarous" way as they were then treating us. The mob said, through their leader, W. R. Moore, "that they didn't care anything about the law, but that they were going to put a stop to 'Mormonism' in that part of the country," and they gave us till the following Friday to leave the county, and told us if we or any other "Mormon" Elders came into the county again that we would have to suffer the consequences.

Following are the names of most of the men who were in the mob, and most of them had guns: R. F. Wood, Robert Ragland, Ed. Carter, Roland Wright, Wm. Bryant, Marcus Bryant, Morris Garnett, Monroe Harris, Wm. Harris, Tilden Bryant, R. L. Stinson, J. D. Stinson, Ed. Stinson, Robert Harris, Thomas Bryant, Bird Rodgers, Mr. Eldridge, Samuel A. Spencer, J. A. Twyman, A. C. Wood, W. R. Moore, leader of mob; C. T. Jones, J. T. Spencer and H. B. Mormon.

During the early part of March, 1899, President Joseph F. Pulley requested Elder Alonzo Shirts and I to go into the county again to visit the Saints there, and to do what work we could while there. So on Tuesday, March 21st, we entered the county, and arrived that afternoon at the residence of Mr. John A. Kitchen's, where we held a meeting that night. The next day we visited among the Saints, and at night held another meeting at Mr. Kitchen's, where we also spent the night. The next day we had an appointment out that we were going to have a baptizing. But the evil one mustered all his forces to prevent us from fulfilling our appointment. About 9 o'clock that morning we received word that the mob were again collecting together. About 10 o'clock about twenty or twenty-five men with guns of various kinds came and surrounded the house where we were stopping, and they kept it thus surrounded all day long. They had their dinner and supper taken to them. Of course we didn't know what they were going to do with us when they got us, but during the day some very peculiar thoughts passed through our minds. We also prayed to the Lord for Him to protect us from harm. About 7 o'clock, while some of the mob were eating their supper, Mr. John A. Kitchen went out and asked them what they wanted. They answered: "We are going to break up 'Mormonism' in this country, and that pretty quick." About 8 o'clock the way was made plain for our escape, so we quietly left through the back door, and in company with Brother Gillis Kitchen walked through the woods to Brother Ivy Robertson's home, a distance of about five miles, arrived there about 9:30, when we told Brother Robertson about the mob. He got out of bed and took us for another walk of about five miles through the woods to the home of a Mr. John A. Denton's,

whom we found to be a true friend, and who provided us with a nice bed. Since 8 o'clock we had walked about ten miles through the woods, and we were somewhat scratched up and tired, and retired about 12:30 a. m., and were soon enjoying in sweet slumber. On the morning of the 24th (Friday) we continued on our journey to the county seat, where Brother Charles B. Denton and family lives, all of whom are members of the Church. We remained with them that day and at night held a meeting at his house, at which were quite a number of the neighbors. The next morning two converts came and asked for baptism. That morning about 9 o'clock we all repaired to a little creek which runs through the plantation and baptized them. That afternoon we left the county, and went to Midway Mills, in Nelson county, to the home of Elder James B. Nash, where we met President Joseph F. Pinley, Elders E. D. Jones, Charles E. Bean and D. H. Sammers, who were anxiously waiting for our return, as they had received word that the mob were after us.

After we had left Mr. Kitchen's, I learned afterward, he went out to the mob and asked them if we could not stop all night with him, promising them we would be gone bright and early in the morning. He did it for a hind to keep them from starting after us as long as he could. Finally he told them we were gone, and they asked which way we had gone. He said he couldn't tell, but supposed we had gone toward Wingina, a railroad station on the C. & O. R. R., which runs along the James river. They then all started out on the run after us, as they supposed, but we had gone in a different direction. After they had gone a short distance they met some of their men who had been guarding the trail, which led toward Wingina, and were told by them that we had not gone that way; they then turned and went back to Mr. Kitchen's, and told him that he must have been mistaken when he told them we had gone, because they said: "We have had the place guarded so they couldn't get out without us seeing them." But you see the Lord had a way for us to get away from them, for which we were very thankful.

Following are the names of those who were in the last mob, as many as we could get: J. J. Wooldridge, deacon of Antioch church; T. J. S. Robertson, deacon of Antioch church; Robert Hall, school teacher; Massie Harris, merchant; J. H. Harris, Baptist preacher; Oscar Robertson, John Robertson, John Via, Willie or Wm. Via, Roland Wright, Wm. Bryant, Monrowe Harris, Wm. Harris, R. L. Stinson, J. D. Stinson, Ed. Stinson, Robert Harris, Thomas Bryant, A. C. Wood, W. R. Moore, leaders of mob.

The Savior said: "Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven."

"Blessed are ye, when men shall revile you, and shall say all manner of evil against you falsely, for my sake."

"Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. v:10-11-12.

While we were going through the woods, putting as much distance between us and the mob as we could, we could console ourselves by thinking of the words of Paul, when he said: "Even unto this present hour we both hunger, and thirst, and are naked, and are buff-

feted, and have no certain dwelling place; and labor, working with our hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as filth of the world, and are the off-scoring of all things unto this day." I. Cor. iv:11-12-13.)

"Yea, and all that will live Godly in Christ Jesus shall suffer persecution."

A City Councilman Objects.

Elder L. A. Stevenson.

Written for the Star.

Friday, March 10, 1899, Elder Olsen and I commenced to canvass the city of Cocoa, a city beautifully situated on the Indian river, Florida. We at once proceeded to the mayor's office. The mayor, Albert Taylor, was a gentleman; he treated us very respectfully and listened attentively to the message we bore. We then sought his permission to canvass the city and hold meetings therein. Our request was freely granted. Having gained the mayor's consent to "go ahead," we visited the proprietors of the opera house and secured the building for Sunday, the 11th. The postmaster allowed us to post a notice in the window of the office. Success seemed inevitable to us. With thankful hearts we began distributing our literature and making known our appointments, with invitations to come and prove our doctrines. When our canvass was almost completed dark clouds of adversity rolled round us. What a change was made by the influence of one man. He, Mr. Proshay, a city councilman, ordered us from his door with threats of injuring our bodies. His angry words were: "Get out of here, get out of here, or I will hurt you." "Damn your Christianity; it's all profanity, and you are not going to preach here tomorrow. If you attempt to do so, I will head a committee and we will wait upon you. Yes, we will tar and feather you. So you leave here." We humbly left him in the hands of his Maker, and felt to say Father, forgive him, for he knows not what he does. We sought protection from the city authority. We called again upon the mayor and asked him, "By what authority does Mr. Proshay refuse us our religious liberty or the privilege of preaching in this city?" He has no such authority, and in actions said: "Gentlemen, your cause is just, but I can do nothing for you." Mr. Proshay went over the city raving like a madman, saying: "There goes those damn Mormons," whenever he could point us out. He used his influence against us with all the city officials he could. We visited and revisited them, but it seemed that our efforts were fruitless. The city council met and decided that we could not hold meetings in the city limits. They pulled down our notice and instructed the marshal to arrest us and put us in jail should we make an attempt to hold meetings within the incorporation. There were some men who had moral courage enough to bitterly oppose such vile and unjust actions. They, with us, decided that men who took steps to rob another of his religious liberty were not fit for law-makers, but should be classed with law-breakers and punished as such. There was a line drawn with the people; some took sides for us, others against us. We left the city, feeling somewhat disappointed, but realized that "every dark cloud has a silvery lining."

MILLENNIAL STARLINGS.

Elder Wm. H. Griffin writes from Birmingham under date of May 1, as follows:

"Last Sunday Elder N. Clark and I visited Mr. Cadbury's school. It was my second visit. We informed them we were Americans and our mission was that of preaching the Gospel and working for the betterment of mankind.

"We were invited into the rostrum and introduced to Mr. Cadbury and his aids. They received us kindly and gave us a warm welcome and introduced us to 600 students as their American brethren.

"At the close of the general exercises we had the pleasure of entering into a few Gospel conversations.

"We were afterwards introduced to a large Bible class, and kindly asked to take charge of the class. We thanked them and accepted the unlooked for privilege. A good Sunday morning was spent. We shook the hands of many and were treated with every respect and kindness. We hope to go again, get acquainted with them, win their good will and prove to them that we are worthy of their confidence; and when they know us as we truly are, then will their hearts be open and best prepared to receive our testimonies. I believe much good can be done in these schools."

President E. R. Owen, of the Cardiff Conference, writes some pithy things:

"I personally think that we as a people have been far too careless in failing to correct the base falsehoods now so numerous, and also in not seeking interviews with publishers so they might correct the assertions that are made from time to time. I more particularly refer to works that are looked upon as authority, such as one would naturally seek to for information, such as religious histories, dictionaries, encyclopedias, etc. But I realize that it is very difficult to do this, and yet I am fully convinced that we could have done more than we have. So also in making use of the press. We Elders as a rule seem to shirk this responsibility. Opportunities are often given, or at least they present themselves, when an occasional, well-written composition could probably find insertion. The longer I am in the field the more I am convinced that we are not aggressive enough, we cannot always afford to wait for opportunities, we must make our own, and we must open up the way, asking God to assist us, and not ask Him to open up the way for us while we stand idly by.

"You referred to 'Meteoric Elders.' Pardon me, but is there not too many of us that are truly 'meteoric'? I think when the word is used of the meteors in the solar system they are looked upon as without object, without purpose, without system—fragments of others driving through space at a rapid rate, leaving nothing behind only a little dust as the result of wasted or unutilized energy. May God grant that all 'Meteoric Elders' may become planets, to shine for ever and ever!"

The following from President J. W. West shows encouraging prospects in London:

"When Philip was converted to belief in Jesus, and was convinced that he had found 'him of whom Moses in the law, and the prophets, did write,' his first impulse was to convey the glad news of his discovery to his friend Nathaniel. Nathaniel said unto him, 'Can

there any good thing come out of Nazareth?" Philip saith unto him, 'Come and see.'

"Elders, Saints and converts to the restored Gospel of this same Jesus, in the enthusiasm and joy of their discovery, are everywhere echoing the invitation of Philip 'Come and see,' 'Come and hear for yourself,' in the full confidence implied in Philip's invitation, that if their friends will do so, they 'shall know for themselves and not another.'

"But there has been a great difficulty in securing suitable places to hold services and invite friends to visit. Our desire is that meetings shall be held in the best halls obtainable and in the most favorable localities, that Saints and investigators may take pride in asking friends to come and hear the Gospel. In London we have secured a splendid room in the Clerkenwell Town Hall, Roseberry Avenue, for future Sunday meetings, and a more congenial Conference house in a better locality than the one we now occupy is the next contemplated move.

"On Sunday last (23d ult.), in response to the invitation 'Come and see' the new hall was filled, and the Saints and Elders rejoiced in the outpouring of the Spirit of the Lord, also in the great improvement in their place of worship, and they are pleased that, during the month of April, eleven souls were added to their number by yielding obedience to the ordinances of the Gospel. These were not included in the Conference report. They also wish to thank, through the medium of the Star, the kind friend in Dunstable who contributed one pound for the good of the cause, which called to mind the saying of our Savior, that they who give in secret will be rewarded openly. Surely the Elders and Sisters laboring in the London Conference feel encouraged in their work."

Sheffield Conference.

The Sheffield Conference of the Church of Jesus Christ of Latter-Day Saints was held April 30, 1899, in the Arcade Hall, Market Hill, Barnsley, President E. P. Oldham presiding.

There were present: Of the Presidency of the European Mission, Elder Henry W. Naisbitt; President George Ruff and Elder Samuel Hadley, of the Nottingham Conference; Elders F. C. Lee, H. C. Brown and Chas. E. Rose, of the Leeds Conference, and President E. P. Oldham and all the Traveling Elders of the Sheffield Conference.

At the morning session President Oldham extended, in a brief opening address, a hearty welcome to the visitors and people assembled, after which Elders Albert Glover, S. A. Greenwood, Heber J. Wilson and Henry W. Naisbitt, addressed the meeting on the first principles of the Gospel.

In the afternoon service the clerk presented the names of the general authorities of the Church and the Presidency of the European Mission who were unanimously sustained. Elder E. P. Oldham was sustained as President of the Sheffield Conference, and the following named Elders were sustained in their respective districts: Albert Glover, Ernest P. Horsley, J. A. Brown, S. M. Taylor, Moroni Moss and Matthew Forster in the Barnsley district; H. J. Wilson, J. H. Heap, W. H. Edwards and Ernest G. Burdett in the Sheffield district; Abraham Evans, Joseph H. Page, Chas. Swallow and Jas. M. Horsley in the Grimsby district.

The following statistical report for the

past six months was read: Missionaries from Zion—High Priests, 1; Seventies, 15. Local Priesthood—Elders, 12; Priests, 13; Teachers, 3; Deacons, 5; members, 246; total officers and members, exclusive of missionaries from Zion, 277. Children under 8 years of age, 71; total number of souls, 348. Tracts distributed—from door to door, 27,717; in open-air meetings and otherwise, 2,990. Books distributed—sold, 33; loaned, 109; given away, 6. Strangers' houses visited—with first tract only, 5,653; by first invitation, 116; by reinvitation, 239. Gospel conversations, 1,680. Meetings held—hall, 201; cottage, 30; out-door, 81; Sunday school sessions, 65; M. I. A. sessions, 26; Bible classes, 39; Priesthood meetings, 12. Baptisms—new members, 8; children of members, 1; confirmations, 9; ordinations, 2. Children blessed—of Church members, 1; of non-members, 1; died, 1; excommunicated, 1. New subscribers for Star, 12. The speakers were Elders Abraham Evans, George Ruff and Henry W. Naisbitt.

The evening meeting was addressed by Elder Henry H. W. Naisbitt, with closing remarks by President E. P. Oldham.

Monday morning, May 1st, a priesthood meeting was held at 16 Middlesex street, Barnsley, in which we received many valuable and impressive instructions relative to the duties that rest upon us as Elders.

In the afternoon the local and visiting Elders held a number of open-air meetings in Hoyland Common, announcing a district meeting to be held in the Miners' Institute that evening.

The hall was fairly filled and Elder Henry W. Naisbitt addressed the audience, giving the people a good understanding of the conditions in Utah, also an explanation of Mormonism.

Elder John A. Brown and Brother Geo. Mellor deserve much credit for the successful rendition of the singing, which added much to the success of the Conference.

Saturday evening, April 29, the Elders and Saints assembled in a social gathering and spent a pleasant evening.

The Conference proved a great success and one long to be remembered.

ERNEST P. HORSLEY,
Clerk of Conference

Nottingham Conference.

A Conference of the Church of Jesus Christ of Latter-Day Saints was held in the Co-Operative Hall, Nottingham, Sunday, April 23, 1899. Services at 10:30 a. m., 2:30 and 6 p. m.

Among those in attendance were President Henry W. Naisbitt, of the Presidency of the European Mission; President E. P. Oldham and Elder Moroni Moss, of the Sheffield Conference; President Thomas Ash, and Elders George Coombs, James B. Hunter and James Howard, of the Birmingham Conference; Elder John E. Hatch, of the Liverpool Conference; President George Ruff, all the Traveling Elders, and Sister Lettie Dewey Campbell, of the Nottingham Conference.

During the afternoon meeting the general authorities of the Church and the Presidency of the European Mission were presented and unanimously sustained. Elder George Ruff was sustained as President of the Nottingham Conference, and the following named Elders and Lady Missionary were sustained in their respective districts: A. L. Cole, Stephen Parkin, George Paice, Joshua Coombs and Joseph Bennett in

the Nottingham District; H. P. Jennings, John Farr and E. W. Stringfellow in the Derby District; W. J. Gough and Samuel Hadley in the Eastwood District; Joseph H. Painter and Thomas A. Hunt in the Mansfield District; Jos. Pfall and A. L. Sargent in the Leicester District; F. G. Burton and Calvin S. Buckwalter in the Burton District; C. F. Campbell and Lettie D. Campbell in the Uttoxeter District.

The following statistical report for the past six months was read by Elder A. L. Cole: Missionaries from Zion—Seventies, 18; Lady Missionary, 1. Local Priesthood—Elders, 20; Priests, 12; Teachers, 12; Deacons, 14; members, 335; total, exclusive of missionaries from Zion, 393. Tracts distributed—from door to door, 22,198; in open-air meetings and otherwise, 9,472. Books distributed—sold, 11; loaned, 124; given away, 21. Strangers' houses visited—with first tract only, 5,744; by first invitation, 183; by reinvitation, 340. Gospel conversations, 1,085. Meetings held—hall, 238; cottage, 107; out-door, 77; Sunday school sessions, 102; M. I. A. sessions, 48; Bible classes, 62; Priesthood meetings, 20; Relief Society meetings held, 10. Baptisms, 14; confirmations, 14; ordinations, 10. Children blessed—of Church members, 6; of non-members, 2. Emigrated over 8 years of age, 1. Died over 8 years of age, 4. New subscribers for Star, 6.

At the morning meeting the speakers were President George Ruff, Thomas Ash, George Coombs and President H. W. Naisbitt.

During the afternoon meeting President Naisbitt occupied the time by addressing the congregation upon the Gospel and the condition of humanity.

At the evening meeting President E. P. Oldham and President H. W. Naisbitt were the speakers. Both preached the Gospel and bore testimony to the work of God.

On Saturday night, April 22, a concert was held in the regular meeting room of the Saints. The program consisted of songs, recitations and addresses. A pleasant time was realized by all who attended.

Monday morning a Council meeting was held at the meeting room, Shakespeare Street, at which the presiding Elder of each district reported his district, and President Naisbitt administered some worthy instructions.

A new system of catering was introduced, which proved a complete success. Instead of the people going to the Conference house, as heretofore, they were taken to the regular meeting room, where meals were served.

Chicago Chronicle.

Roberts, of Utah, continues to engage the attention of divers sanctorian organizations, but there are indications that even the clergy are not blind to the fact that the crusade against Roberts has a certain element of pharisaism in it. Bishop Leonard, of Ohio, for instance, is inclined to sneer at the good people of the United States who are raising a hue and cry against Roberts when practically polygamy is being practiced all over this country. More than that, he intimates that the Mormon who marries four or five women and supports them is, perhaps, as good a man as the non-Mormon who marries one woman whom he refuses to support and finally divorces. There is considerable force in the bishop's observations, though they are not likely to render him popular among the sewing circles and bands of hope that are now seeking Roberts' scalp.

REPORT OF MISSION CONFERENCE FOR WEEK ENDING MAY 6, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Families Visited	Families Re-visited	Ref. Testimo- nies of Elders	Refused Entertainme't	Tracts Distributed	Dodgers Distributed	Red and Blue Books Sold	Book of Mormon Sold	Books Given Away	Books Loaned	Meetings Held	Gospel Con- versations	Gospel Letters	Children Blessed	Baptisms	Sun. Schools Organized	Branches Organized	Subscribers to STAR	TOWN	STATE	
Christo Hyldahl....	Chattanooga	12	279	61	62	5	6	87	87	1	.....	4	.....	28	120	5	.....	2	.....	.....	.....	Chattanooga	Tennessee.
Joseph F. Pulley....	Virginia.....	34	937	390	77	31	57	386	381	50	.....	4	.....	38	395	21	.....	6	.....	.....	.....	Midway Mills.	Virginia.
A. Arrowsmith....	Kentucky.....	40	1186	563	204	17	13	526	513	20	1	4	35	97	696	37	.....	.....	.....	.....	.....	Yelvington	Kentucky.
W. E. Dawson.....	E. Tennessee	41	972	813	128	23	53	868	865	58	3	21	10	175	605	41	.....	1	.....	.....	.....	Clinton	Tennessee.
C. O. Christensen..	Georgia.....	33	834	719	142	45	93	728	571	43	6	10	9	67	482	15	.....	.....	.....	.....	1	Lovejoy	Georgia.
Joseph Skeen.....	N. Alabama.	36	1812	294	72	1	13	147	142	22	32	5	3	109	385	10	.....	.....	.....	.....	.....	Molder	Alabama.
C. G. Parker.....	Florida.....	43	1501	240	137	8	24	228	212	37	17	10	8	91	459	30	4	Lulu.	Florida.
J. Urban Allred....	Mid. Tenn.	39	1332	1080	186	43	59	1145	990	34	5	17	35	123	674	34	1	Sparta	Tennessee.
Lewis Swensen....	N. Carolina.	40	832	281	276	17	20	805	284	33	13	5	18	136	683	74	1	12	.....	.....	2	Princeton	N. Carolina.
Geo. A. Day.....	S. Carolina.	33	934	387	151	19	11	432	432	25	4	6	3	113	488	27	2	3	.....	1	.....	Windsor	S. Carolina.
Thos. R. Condie....	Mississippi.	26	737	138	112	14	15	104	50	16	6	4	3	24	304	17	.....	1	.....	.....	.....	Jackson	Mississippi.
R. L. Mendenhall..	E. Kentucky.	51	1032	387	317	9	14	510	435	46	5	18	29	122	648	27	.....	.....	.....	.....	.....	London	Kentucky.
D. A. Broadbent....	Louisiana.	25	636	137	141	7	6	195	67	7	3	6	12	66	369	12	3	.....	.....	.....	.....	Victoria	Louisiana.
J. H. Willis.....	S. Alabama.	32	924	22	518	44	19	419	395	28	5	4	10	41	542	27	11	7	.....	.....	.....	Montgomery	Alabama.

AN ENSIGN FOR THE NATIONS.

BY ELDER ORSON F. WHITNEY.

The book being published, speculation became rife as to its origin. That it was a mere human invention, the great body of Christians believed and still believe to this day. Knowing, however, that an unlettered youth could not have produced it, the opponents of Mormonism adopted the theory that Sidney Rigdon, or some other learned man, had assisted "Joe" Smith in the preparation and publication of his "Gold Bible." Sidney Rigdon, at the time the book was published, was a Campbellite minister in the wilds of Ohio, and had never met Joseph Smith, with whom, however, he was afterwards intimately associated. He never saw the Book of Mormon until six months, at least, after it was published. Four years after its publication, D. P. Hurlburt, an apostate Mormon, tried to account for its origin by identifying it with a manuscript story written by Solomon Spaulding, of Comenaut, Ashtabula county, Ohio, about the year 1812. Hurlburt obtained this story from Spaulding's widow, and promised to publish it, but failed to keep his word. He gave out that the manuscript had been accidentally destroyed by fire. Many years later it turned up at Honolulu, in the Sandwich Islands, among some old papers then owned by Mr. L. L. Rice, but formerly possessed by Hurlburt's partner, E. D. Howe, of Painesville, O., from whom Rice had purchased, years before, the business and effects of the "Painesville Telegraph." Surprised at the discovery of the long lost Spaulding story among his papers, Mr. Rice placed it in the keeping of President James H. Fairchild, of Oberlin College, who, in the "New York Observer" of Feb. 5, 1885, said: "The theory of the origin of the Book of Moron in the traditional manuscript of Solomon Spaulding will probably have to be relinquished. * * Mr. Rice, myself and others compared it (the Spaulding manuscript) with the Book of Mormon, and could detect no resemblance between the two, in general or detail. The solemn style of the Book of Mormon, in imitation of the English Scriptures, does not appear in the manuscript. * * * Some other explanation of the origin of the Book of Moron must be found, if any explanation is required." From the first, believers in the Book of Moron were styled "Mormons" by their opponents, and their religion was nicknamed "Mormonism." Latter Day Saints is the proper name for the followers of Joseph Smith, and the correct title of this religion is, as already explained, the Gospel of Jesus Christ.

The Church of Jesus Christ of Latter Day Saints was organized on the 6th of April, 1830, at the town of Fayette, Seneca county, New York, in the house of Peter Whitmer, Sr., father of David Whitmer, one of the Three Witnesses. Mormonism at that time had a score or more of disciples, but only six persons participated in the organization. They were Joseph Smith, Jr., Oliver Cowdery, Hymn Smith, Peter Whitmer, Jr., Samuel H. Smith and David Whitmer. Most of the disciples were present, however, at this initial meeting. Joseph Smith and Oliver Cowdery were recognized and sustained by the little congregation as the First and Second Elders of the Church, and they ordained other Elders, Priests, Teachers and Deacons, whose duties were defined by revelation, which now poured a continuous stream from the lips of the Prophet, Seer and Revelator, Joseph Smith.

The new faith spread like fire through dry flax. Everywhere it made converts and encountered the fiercest opposition. The glorious news of a restored Gospel and an inspired Priesthood, commissioned of and communicating with the heavens, the promise of the Holy Ghost, with signs following the believer as in days of old; all this and more fell upon the hearts of hundreds, eventually of thousands, like dew upon thirsty ground. And the signs did follow, according to the promise of the Elders who now went forth in all directions, preaching faith and repentance, baptizing by immersion—the only mode of water baptism recognized by Mormonism—and bestowing the Holy Ghost by the laying on of hands. The sick were healed, devils were cast out, men and women spoke in new tongues and prophesied, and the visions of eternity were opened to the eyes of the faithful.

Such a pentecostal outpouring, at a time when men, having a form of godliness, denied the power thereof, and consequently were without these spiritual blessings, could not take place without a corresponding movement of opposition on the part of the powers of darkness. Satan raged, and the Saints in numberless ways were annoyed and persecuted. Religious rancor led the van. All the sects combined to persecute the adherents of "Old Joe" Smith, "the money digger" and "wifestealer"—as he was falsely and derisively styled—and prevent if possible the spread of the new religion. The Prophet and his friends were repeatedly arrested and tried on trumped up charges—of which they were inevitably acquitted—and the lives and property of him and his followers were literally "in jeopardy every hour."

(To be continued.)

May Company of Elders (Second).

The May company of Elders arrived on the 22nd, all feeling well after their long and tedious ride of four days. They are a fine, intelligent looking set of men, full of high aspirations and energy. Great results may be looked for; each one being sent to prolific fields to labor in. The names and assignments are as follows:

Kentucky, (2), C. A. Burnham, of Richmond, Utah; Walter Adams, of Tooele, Utah.

South Alabama, (2), Alma Page, of Kansas, Utah.

Florida, (5), Thomas J. John, of Portage, Utah; John K. Leunnon, Jr., of Marion, Ida.; Chas. H. White, of Payson, Utah; Wm. N. Eldredge, Granger, Utah; Frank M. Tyler, of Thatcher, Ariz.

North Kentucky, (3), Channey W. West, of Salt Lake City, Utah; Albert M. Olsen, Salt Lake City, Utah; John M. Bankhead, of Wellsville, Utah.

Georgia, (4), James E. King, of East Mill Creek, Utah; Fred Christiansen, Fairview, Utah; Thomas Neilson, of Hyde Park, Utah; Hans P. Hansen, of Fairview, Utah.

Virginia, (3), Ezra Brown, of Beaver, Utah; Heber S. Olsen, of Fairview, Utah.

East Tennessee, (4), J. W. Bateman, of Cardston, Canada; Henry M. Godfrey, of Clarkston, Utah; Thomas E. Godfrey, of Clarkston, Utah; William Smith, Treasnereton, Ida.

North Carolina, (2), James N. Connell, of Parowan, Utah; Joel H. Orton, Parowan, Utah.

South Carolina, (4), Lorenzo Hoskins, Portage, Utah; Charles W. Walker, of Glenwood, Utah; Willis Call, of Woodruff, Utah; C. J. Tingey, of Woodruff, Utah.

Middle Tennessee, (1), George H. Walker, of Hinkley, Utah.

Louisville Times.

Elder Albert Arrowsmith, the advance of the Mormons, is in the city. He visited the Times office today and stated the work of proselyting in this city will be begun soon. Elder Arrowsmith's card bears the address "905 West First North, Salt Lake City, Utah." He is stopping at the Victoria hotel. He is president of the Kentucky organization and has forty Elders under him and a membership of 1,000.

Elder Arrowsmith is a young man, apparently about 40 years of age. He was once in the English army. About fifteen years ago, while traveling through Utah, he was converted to the Mormon faith. At that time he was an infidel.

He states that polygamy is not one of the tenets of the Mormon faith and having been pronounced against by the laws of the country has been cut out of the custom of the church. However, wives previously acquired have not been abandoned.